

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LV

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CHRISTIANITY IN THE ORIENT (By a former Missionary)

All of us who are interested in the spread of the Gospel of Jesus Christ throughout the whole world, as He himself commanded after His resurrection, have been disturbed and troubled by the position of a group of laymen taken in the much discussed book, "Rethinking Missions." The Sunday School Times has called this group of modernists, and I think correctly, "The Betrayal Commission." One thesis advocated by them is that the preaching of the Gospel as presented by the orthodox missionaries is offensive to the cultured classes of China, India, and other mission lands which have age-old civilizations of their own.

A somewhat similar position has been taken by the famous author of "The Good Earth," Mrs. Pearl Buck, whom, by the way, I knew as the girl Pearl Sydenstricker in Chinkiang, Central China, whose father, Dr. A. Sydenstricker, a Southern Presbyterian missionary, was a member of our missionary relief committee in the great famine of 1907. A pronounced modernist of the most radical type Mrs. Buck holds that the preaching of the Gospel as taught in the New Testament is an offense and an insult to the cultured people of China. She takes the same position for China that Mahatma Ghandi does for India, that the foreign missionary should confine himself wholly to charitable, medical, and other eleemosynary forms of missionary work and cease entirely the preaching of the doctrines of Christianity to these people, particularly the doctrine of the atoning death of Christ, which is very offensive to the cultured Confucianist in China and the mystic and deeply religious Hindu of India.

It was therefore a most refreshing experience which I had today in coming upon a strong defense of missionary work in China by no less an authority than the famous naval expert and writer Capt. Alfred Mahan of the United States Navy whose great work, "The Influence of Sea Power Upon History," gave him an international reputation throughout the world and lifted him to a position of highest rank as a writer upon naval strategy. I found it in his book, "The Problem of Asia," which was written and published in 1900. The passage I enjoyed and which I would like to pass on to your readers was written during the Boxer Rebellion in August of that year, when there was also a world-wide wave of criticism against the work of missionaries as being responsible for that great disaster. The principles which Capt. Mahan laid down in August, 1900, are as true today as they were then. The whole passage is too long to quote, but I do want to give the essential part from pages 167 to 169. Writing as a student of history this famous naval expert recognized the part that the history of Europe and America and the need for its influence in the development of China and other Asiatic countries. I quote these most significant words:

"It would appear then that the principal objects to be kept in view in dealing with the Chinese question, are 1. Prevention of preponderant control by any one external state, or group of states; and 2. Insistence upon the open door, in a broader sense than that in which the phrase is commonly used, that is, the door should be

open not only for commerce, but also for the entrance of European thought and its teachers in its various branches, when they seek admission voluntarily, and not as agents of a foreign government. Not only is the influence of the thinker superior in true value to the mere gain of commerce, but also there is actual danger to the European family of nations, in case China should develop an organized strength whence has been excluded the corrective and elevating element of the higher ideals, which in Europe have made good their controlling influence over mere physical might. Rationally, from this point of view, there is much that is absurd in the outcry raised against missionary effort, as a thing incompatible with peaceful development and progress. Christianity and Christian teaching are just as really factors in the mental and moral equipment of European civilization as any of the philosophical or scientific processes that have gone to build up the general result. Opinions differ as to the character and degree of the influence of Christianity, in estimates qualitative and quantitative, but the fact of influence cannot be denied. From the purely political standpoint Christian thought and teaching have just the same right—no less, if no more—to admission into China as any other form of European activity, commercial or intellectual. Nor is the fact of offense taken by classes of Chinamen a valid argument for exclusion. The building of a railroad is not a distinctively Christian act, but it offends large numbers of Chinese, who are nevertheless compelled to acquiesce if their government consent—whereas the consent of the Chinese government to missionary effort will compel no Chinaman to listen to a Christian teacher. Every step forward in the march that has opened China to trade has been gained by pressure, the most important have been the result of actual war. Commerce has won its way by violence, actual or feared. Thought, both secular and Christian, asks only freedom of speech."

In this day of shallow thinking and modernistic mush I am sure you will agree with me that this clear enunciation of a great principle—that of the freedom of the Christian religion to propagate itself in China and throughout the world—by so great a student of history as Capt. Alfred Mahan is most refreshing. This great thinker has seen that the westernization of China and other great Asiatic nations without also giving them the beneficent influences of the Christian religion carries a menace both for them and for the western nations of Europe and America.

My love to yourself and all my dear friends in Mississippi. A broken body keeps me in the warm, dry climate of California. My heart is divided between my native state and its people and my adopted country of China and its needy millions.

Yours fraternally,
T. F. McCREA.

The Southwestern Seminary opens September 11, ten days earlier than heretofore. Prospects for a splendid student body are fine. We are expecting a great year. All faculty members well and will be in their places. Come to us and pray for us.—L. R. Scarborough, President.

Much Every Way

The National Baptist Convention (Colored) U.S.A. will meet in Memphis, Sept. 5-11. It is sure to be well represented, and we wish for them the guidance of the Spirit in all their discussions and plans.—There were ten baptized and six added by letter to the church at Star in a five days' meeting in which Pastor Wayne Alliston was assisted by Rev. D. A. McCall.

A government which says that every factory worker must receive a minimum wage of \$14.00 a week, ought to have a word to say about the higher-ups who get \$100,000 or \$200,000 a year as presidents of insurance companies or transportation or utility companies. It ought to work at both ends of the line.—It is said that beer signs have disappeared in Hattiesburg since the conviction of one man for possession of beer and his sentence to pay a \$100 fine and serve 30 days in jail.

September is State Mission Month. There is great need to strengthen this foundation of all our work. Lend a hand.—Dr. W. W. Hamilton of New Orleans recently helped Pastor W. E. Hunter in a great revival in Somerset, Ky.—W. R. Haynie of Mobile becomes pastor of Eudora Church, Memphis.—Mr. R. L. Anderson, alumnus of Miss. College, 1915, becomes state supervisor of agricultural high schools and junior colleges.—Dr. W. F. Yarborough of Jasper, Ala., supplied for Dr. R. Q. Leavell at Gainesville, Ga., two Sundays while the latter was at Winona Lake Assembly.

Rev. Charles Howse of Crenshaw has been given a scholarship at Yale and will spend three years there studying for his Ph.D. degree. He is an A.B. of Union University and an A.M. of Baylor University.—Rev. W. R. Beckett, for several years pastor in Mississippi, now pastor in Nashville, writes the Sunday school lesson for the Baptist and Reflector.—If the 100,000 club plan for paying the southwide debts is put over in Mississippi, it will be due largely to the work of the women. In all sincerity and earnestness let us pray for the mighty power of God to come down upon our men.—Secretary J. D. Freeman of Tennessee believes that if the one-day meeting of the association prevails, it will mean great loss to missionary interests.

The Bible Institute Colportage Association of Chicago (founded by D. L. Moody) has been sending New Testaments, Gospels of John, Pocket Treasuries, Moody Colportage books, Evangelical booklets, and gospel tracts this summer to the Reforestation camps for distribution by chaplains and associated Christian workers. There are over 300,000 men located in 1,500 camps, and many of them are glad to receive and read such literature. Thus far reading matter has been provided for 182 camps for distribution among 38,000 men. Those who desire to have fellowship with the Association in forwarding grants of such literature to the remaining camps within the next two months are invited to send their contributions promptly to 843 North Wells Street, Chicago.

Editorials

Thanks to the B.Y.P.U.'s who are sending in new subscriptions to the Record. Be sure to say in your letter that they are a part of the B.Y.P.U. campaign, as we must keep a record of them.

Mrs. Nora Graves Hailey of Nashville passed away on the twenty-third of this month. She was the wife of Rev. O. L. Hailey, a leader among Southern Baptists, and a daughter of the lamented Dr. J. R. Graves of Memphis. She was for many years editor of the Young People's Department in the Tennessee paper. She was a woman of unusual ability and of genuine devotion to the cause of Christ. May our Father comfort the heart of our beloved brother, and make her memory an abiding blessing to the world.

Brother Dan. B. Ward of Pelahatchie passed away on Aug. 23. He was for nearly forty years a deacon in his church, was also superintendent of the Sunday school, teacher of the Men's Class and church treasurer. He was an exceedingly useful man, held in high esteem and tender love by a host of friends. He is survived by his wife, four sons, one daughter and four brothers. The funeral service was held at the church, conducted by Pastor W. L. Meadows, assisted by former pastors R. L. Wallace and P. I. Lipsey. The church was overflowing with sympathetic friends, and the bier was surrounded with floral tokens of love. He was one of the most loyal, dependable and devoted servants of God we have known. May our Father comfort and guide those whom he loved.

Back twenty-five hundred years ago an old prophet said the people say "in the pride and stoutness of heart, the bricks are fallen down but we will build of hewn stones; the sycamores are cut down, but we will change them into cedars." There are people today who propose to restore prosperity who need to take care lest they bring judgment of God as did Israel of old. For the prophet goes on to say, "Therefore shall Jehovah set up the adversaries of Rezin against him, and join his enemies together: The Syrians before and the Philistines behind; and they shall devour Israel with open mouth. For all this his anger is not turned away, but his hand is stretched out still."—We've plowed up the cotton and now we are going to reduce the meat supply by selling the pigs to the government to be slaughtered and given to the dependent. Prosperity by destruction! Well, the world has some new ideas.

We had a word to say recently about "What the law could not do." Here is something from The Christian Century along this line which may be better: "The social and economic changes which are now in progress can be successfully carried out only if there is a general moral awakening with reference to the whole matter of industry and finance and if there is put into the process a moral and spiritual dynamic which it is the church's business to supply. No nice balancing of selfish interests, however skillfully devised, will meet the situation. The privileged classes, the leaders of labor and the whole people must be animated by a cooperative spirit, and the serving of the common good must take precedence over the seeking of private gain. These are not vague generalities, but are principles which have obvious and direct application to the actual situation. The teachings of Christ which bear upon economics 'strike at the very root of the exploitation of human life for profit, at the mania for gambling and stock speculation, and at all efforts to acquire wealth while making no contribution to society. Jesus' teachings of love and brotherhood are in sharp contrast with the present shocking inequalities of wealth and income. His teachings clearly set forth principles that demand an industrial and economic system dedicated to the common good."

WHAT THE LAW COULD NOT DO

There is no difference of opinion among civilized people as to the necessity of law and its benefits to the human race. This is true among those who think of law as an effort to approximate and express the will of God, and among those who believe that it is a development from social necessities. There is no living together without recognition of a standard of right and of conduct. Law is for the regulation of conduct wherever men form contacts with one another.

But law has its limitations. As it is said in Hebrews, "The law makes nothing perfect." Its use and function are limited and temporary, "until the time of reformation." We have probably depended too much upon the effectiveness of law in our day and have neglected to utilize other and more efficient means for the transformation of the individual and of society. We are now saying that in the matter of prohibitory legislation we have neglected to educate our people as to the evils of alcohol. This is true. But more than this is true.

There are three agencies which enter into the control of conduct. One is law, another is education, and another is transformation. And the greatest of these is transformation. The nature of man is not changed by law. And the nature of man is not changed by education. The man is not changed by proscribing certain acts, nor prescribing certain rules of conduct. These merely throw around him certain restraints and they affect us outwardly for a time. But unless the nature of man is changed, unless he is made new inside, the old unchanged man will eventually break the chains of law and the restraints of society and undo all that law has done for him.

It is often said that man is a threefold creature. Law affects him only on the exterior. Education or culture goes only a little deeper than the skin. But the religion of Jesus goes to the center of his being and to the source of all outward conduct. Nothing short of regeneration, of being born again meets our needs. And when we have been born again then Christ must dwell in our hearts, by faith. Nothing will meet our needs except to be able to say with Paul, "I have been crucified with Christ, and it is no longer I that live, but Christ liveth in me. And the life which I now live, I live by the faith of the Son of God who loved me and gave himself for me."

We are facing these facts acutely today, and it will become increasingly evident as new laws are made or old laws are invoked to destroy crime. It will be and is already becoming manifest as the present federal administration is trying to save our present social, industrial and governmental system. Many of the ideals and objects are admirable. The effort is being made to give the common man a chance, to more equally distribute the good things of life. These efforts deserve the support of all the people.

But unless we can change the nature of man, the conditions of society cannot be improved, and all efforts at social adjustments are doomed to failure. This is the task of the churches, of the preachers and of every church member. Jesus never tried to regulate the government, nor change its form. He never suggested amending the laws or revolutionizing social and industrial conditions. He had a better way. He changed the individual, he made new men and women. The kingdom of God is like leaven which a woman took and hid in three measures of meal till it was all leavened. Our hope for a new world, wherein dwelleth righteousness is by preaching and living the word of God, and praying the power of God down among men.

Cascilla—3rd week in July—E. H. Dearman assisting C. H. Ellard pastor, 4 added to church by faith. Duncan Hill—4th week in July—C. H. Ellard assisting W. W. Simpson pastor, 8 added to church, 12 for baptism. Hardy Baptist Church—1st week in August. C. H. Ellard, the pastor, preaching, 34 added, 17 for baptism. Summary of visible results of four weeks: 65 added to the churches, 39 by faith.—C. H. Ellard.

Really had a time of my life in the community of my birth last week, i.e. Star, with supply Pastor Wayne Alliston. Sixteen added to church, mostly for baptism, wonderful interest. Of course we had splendid time with brother Alliston. A fine community of people down there. Great Crowds.—D. A. McCall.

Dr. J. S. Riser and the church at Durant began an evangelistic meeting last Wednesday with preaching by Dr. S. G. Posey of New Orleans, a former pastor.—Pastor Laban Morgan had Dr. J. S. Riser of Durant with him in a good meeting at Morrison's Chapel, near Cleveland. There were 25 additions to the church, eighteen by baptism.

Brother E. W. Barnett of Carthage was in the Baptist Hospital in Jackson for 13 days. He says he had every attention any one could ask for, from all parties from the Superintendent to the colored porter, who did everything to make his stay pleasant. Special appreciation is expressed for the kindness of Supt. Alliston and Miss Margaret Lackey.

Our meeting at Crowder Baptist Church, Crowder, Miss., closed Friday, August the twenty sixth. Rev. Daniel Hughes, pastor did the preaching. J. E. McGonagill and daughter of Water Valley assisted in the song service. There were twenty-five additions to the church eighteen for baptism and seven by letter. We had the greatest revival in the history of our church, including largest crowds, additions and spiritual awakening.—Mrs. Perry Knight.

The church at Hollandale ordained to the ministry and sent out with its commendation two young men: Vincent T. Crawley and Herschel J. Logan. Their examination was most satisfactory. The presbytery consisted of Pastor B. W. Walker who gave the welcome, Rev. John Faulkner who delivered the charge, Rev. Judson F. Chastain who preached the sermon and brother Patridge who presented the Bible and led the ordaining prayer.

We rejoice to note these marks of prosperity at Senatobia: Fine harmony and loyalty evident in all the work of the church. Attendance large at all services; prayer meeting attendance 75 to 100. Mrs. Martin has been elected General Director of the B.Y.P.U. work and it is developing splendidly. Twenty-six additions to the membership of church so far and others coming from week to week. Members rejoicing over paying off interest on church building bonds and all other obligations due. Leaders are planning many forward movements in early fall. All are enthusiastic and hopeful.

Rev. A. R. Adams of Hattiesburg is now located in Memphis, 544 Prescott St., and would be glad to serve churches nearby.—From Miss Lillian Lawhorn we learn that the meeting at Bluff Springs church, Lafayette county, was the best in many years. Pastor A. B. Royals was aided by brethren D. M. Geans and H. H. Bass of Vienna, Va. Seventeen were added to the church, 15 by baptism. The Lord was present in power.—Rev. C. L. Franklin of Tarrytown, N. Y. will deliver the opening address at Jackson College at 10 o'clock A.M. Sept. 18. Many improvements are being made and a good attendance is expected.

An eleven-days meeting, just closed with the Pontotoc church, will be long remembered with gratitude. No finer Christians can be found anywhere, and under the wise, vigorous, loving leadership of their princely pastor, Rev. A. L. Goodrich, the church is growing steadily. All the departments of the work are progressing finely, and as thorough preparation had been made for the revival, its success was assured in advance. It was a blessing to labor with such a pastor and such a church. May the Father's blessing continue upon their faithfulness.—H. L. Martin.

Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

PROGRESS ON STATE MISSION FIELDS

It was the writer's pleasure last week when filling engagements in Gulfport to visit two mission points; namely, Second Church, East Biloxi, and Handsboro Church, both of which are pastored by Reverend E. S. Flynt. Brother Flynt has just about completed seven Sunday school rooms for the Handsboro Church. When the work shall have been completed, it will have been paid for.

Handsboro Church was a struggling church for a number of years. Some years ago we succeeded in getting W. C. Hamil to go as pastor on this field. With his own hands and with the aid of members of the church and other churches, he succeeded in building a good home for the pastor, and this without indebtedness. The membership has also increased considerably under his leadership, and also under the leadership of brother Flynt.

Brother Hamil did some constructive work with the Second Church in Biloxi. He was discreet and patient in his leadership. He was followed by brother A. G. Moseley, who also did a good work. Brother Moseley was succeeded this year by brother Flynt, who found a membership of 79, but has added 39 since his going to the church as pastor. He found that the Sunday school could not be accommodated in the building which they had. He has, therefore, led the people in dismantling the building which they had and in the erection of a two-story stucco building. The lumber in the building is at least 90 per cent heart. The building has a metal roof on it. It is located on a splendid corner lot on the main paved highway, and is across the street from a splendid two-story brick school building. The territory of this church extends for ten blocks in that crowded city. The church will soon begin a revival meeting with S. G. Posey preaching.

It seems that the day of miracles has not passed when these two churches, weak financially, have made such marvelous progress. One of our strong oil companies in putting in new filling stations had two or three splendid frame residential buildings to be removed. They were asked by a leading citizen in Biloxi, and by the writer, to donate these buildings to these churches. They readily and cheerfully consented to do so, which made possible the Sunday school rooms at Handsboro, and the new and creditable building at Biloxi. The Handsboro Church will owe nothing, as stated above, and the East Biloxi Church will owe only a few hundred dollars with 6% interest, and ample time in which to pay the money back. "The Lord works in mysterious ways His wonders to perform."

RENEWING THE BATTLE

At this time in our efforts to raise money with which to pay interest due on bonds, there comes to us the saying of that famous warrior of other days who when fighting from his ship off the Coast of England was asked by his adversary, "Have you surrendered?" and in reply he said, "I have not begun to fight." This is our attitude in this battle for raising the interest due our creditors who trusted us when they bought our bonds. Efforts thus far put forth have not brought the needed amount. We have reached the \$5,500.00 mark. We have paid the \$22,000.00 obligation as of December 1, 1932, down to \$1,000.00, and will retire this \$1,000.00 by the last of this week. The President of our State Convention has just sent in another \$100.00 on the last named amount.

In renewing our efforts, upon the instruction of the Executive Committee of the State Board,

we are endeavoring to secure a man in each district association who will seek funds with which to pay the balance of interest due June 1st of this year, and also the interest which will come due December 1st. These men are being asked to raise at least \$500.00 each. Several have already accepted and will go to work in real earnest. Others have agreed to begin work by the middle of September. So, we are in this campaign, or battle, or whatever you may call it, to win. Enough of our people have money which could be spared to make it easy to pay every cent we owe. It is very noticeable that in spite of the fact that our people have been pleading, inability, that every time a bank closes, or a building and loan association closes, there are some who come out in the open to tell us how many hundreds, or how many thousands they had in these institutions. The Lord is making it embarrassing for many who have pleaded inability as the reason for failing to pay our debts. Some of these have been liberal contributors, and have seemingly done their part. But many things are transpiring to contradict the statement which has been so often made within the past two years to the effect that we are not bringing our contributions to the Lord's work up to His standard, for the reason that we were not able. The Lord claims a tithe as His own, and He looks with favor upon those who make offerings in addition to their tithe. It would doubtless be an eye opener if the figures could be obtained showing how much Baptist money has been lost in defunct banks and other institutions during the past two years. It may be a wild guess, but it is probable that Baptists have lost enough money during that period of time to pay off several times the amount which the denomination is now due. The reader may think that the writer is wild in making such statement, but when you count lost deposits by \$1,500.00, \$3,000.00, \$4,000.00, \$8,000.00, and many much larger numbers, the sum total soon becomes amazing. When you then add to such losses the startling amounts spent for non-essentials, you are still more amazed. The Lord wants us first of all to be truthful. We might say, and tell the truth, that we do not want to pay our debts, but we should quit saying, "we cannot pay our debts."

If the churches will give an open door to the men in the various associations who will strive to raise the money needed, the task can be completed within a month's time. Furthermore, the giving of the money and the retiring of the obligations now due will stimulate new interest and revive our spirits, as well as commend the favor of the Lord.

On September 20th at 3:00 and 8:00 P. M., the following representatives of the Foreign Mission Board will speak at the First Baptist Church, Jackson, Mississippi: Dr. John Lake, Herman C. Liu, Miss Blanche White, and Dr. Charles E. Maddry. It is the desire of these representatives that as many as can throughout the State will attend these services. They will bring information concerning our Foreign Mission work. Some of them are direct from the fields. Dr. Maddry will show the place of Foreign Missions in our Cooperative Program.

THE CHALLENGE OF NEW ORLEANS J. E. Gwatkin, Baptist Bible Institute

It is probably impossible for those not intimately acquainted with the city of New Orleans to properly realize its strategic importance as a center for missionary endeavor. The most sober statement of the facts often seems to the uninitiated as exaggeration. It has been truly stated that here, as in no other place in the South, do we have as great opportunity for combining all the phases of missionary operations in one field. Here foreign, home, state, district, and city work are actually being carried on at the same time. There are now in operation organized work for French, Italian, Spanish, Jews, Negroes, and English speaking peoples. Then there is the International Mission at which it is

sought to have the gospel preached in the native tongue of any group found in this cosmopolitan city.

In all these missions most of the work is done by students of the Baptist Bible Institute. Students also work in all the churches of the denomination in the city, as well as in the Rescue Mission which is under the direction of Dr. Newbrough, who is under the Home Board. They also work in the several good-will centers, under the auspices of some of the churches, or supported by individuals. In no other city of the South is there done such varied and extensive direct missionary work.

Then when it is recalled that almost all this work is done at no cost whatever to the various boards—either Foreign, Home, State or District, the unique position of the Bible Institute and its missionary meaning may be realized. If the Institute were located elsewhere its cost to the denomination could not be less, but would rather be certainly more, because living in New Orleans is cheaper than in most of our cities. But since this work done by students is without extra cost it is simply that much clear gain to missions by reason of the location of this school in this strategic city.

Hundreds of Baptists who, through the fifteen years of the life of the Institute, have visited the city and seen the situation appreciate it and are hearty supporters of this work. If the tens of thousands of really missionary Baptists throughout the Convention could only come and see we believe they too would become friends and supporters. Then the crushing burden, the suspense and anxiety, would be lifted from the shoulders of President and Faculty and this great mission school could grow and enlarge until it more nearly met the unsurpassed challenge of this greatest Southern city. The far-reaching work also being done by student pastors in surrounding territory is another thrilling story, of which we may write later.

AFTEN TEN YEARS

After the passage of more than a decade a review of my four years at Mississippi College places incidents and interests of my career at that institution in a more accurate perspective than was possible at the time of my graduation in 1922. Football, once an all-important occupation, has become a memory. I still amuse myself by recalling incidents of three years of the "scrubs." Other college activities, once too consequential to be interfered with by mere studies, have been relegated to their proper place as a phase of normal healthy adolescence. In regard to my work in the classroom I feel a twinge of conscience that is perhaps accentuated by the fact that in my chosen field of endeavor I am hindered by a weakness in languages. I never cease to marvel at the way Mississippi College boys, of their own volition, attend religious services. Since leaving Clinton I have had the opportunity of observing in several representative institutions. In not one of them did the young men "go to church" as did the Mississippi College students of 1918 to 1922.

I recall, for example, Dr. Aven's Sunday school class. There was an enrollment of about fifty with an average attendance of around forty. We were a motley group, ministerial students, athletes, an occasional Jew—when the lesson was from the Old Testament—and others. The organization consisted of a president, a vice-president, and a secretary. No membership committee dogged the footsteps of absentees. No parties or socials were held to entice the unwilling. We assembled because of the personality of the teacher and the unconscious assurance that he would break for us the bread of life. Nor were we disappointed.

At present I am connected with a state university and I have the privilege of trying to teach a Sunday school class of students. I do not get the response that Dr. Aven did. Perhaps the spiritual atmosphere is not the same. Surely the talents of the teacher are less. Sometimes I be-

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Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss. President—Mrs. A. J. Aven, Clinton, Miss. Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss. Personal Service—Mrs. M. O. Patterson, Clinton, Miss. Corresponding Secretary—Miss Fannie Traylor Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss. Vice-Pres.—Mrs. G. W. Riley, Clinton, Miss. Mission Study—Mrs. Edgar Giles, Avalon, Miss. Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

DEEPER INTO THE SPIRIT OF THE CROSS —STEWARDSHIP

In writing to the Christians in Corinth Paul said, "Ye are not your own, for we are bought with a price," and Peter write, "Ye were not redeemed with corruptible things as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot." So we who are His children belong to Him with all we have and are, and He has a right to command us. His command is "Go ye into all the world and preach the gospel to every creature"; and again, "Ye shall be witnesses unto me both in Jerusalem, in all Judea, and in Samaria and unto the uttermost parts of the earth."

Somebody has supposed the scene that he thinks may have taken place after Jesus went back to heaven. The Master is walking with Gabriel, talking intently, earnestly. Gabriel is saying, "Master, you died for the whole world down there, did you not?"

"Yes."

"You must have suffered much?"

"Yes."

"And do they all know about it?"

"Oh, no; only a few in Palestine know about it so far."

"Well, Master, what is your plan? What have you done about telling the world that you have died for them?"

"Well," the Master is supposed to answer, "I asked Peter and James and John and Andrew and some more of them down there just to make

it the business of their lives to tell others, and others, and yet others until the last man in the farthest circle has heard the story and has felt the thrilling and thralling power of it."

Gabriel knows us folks down here pretty well and he is supposed to answer with a kind of hesitating reluctance, "Yes, but suppose Peter fails. Suppose after a while John simply doesn't tell others. Suppose their descendants, their successors away off in the first edge of the twentieth century get so busy about things—some of them proper enough, some of them not so proper—that they do not tell others, what then?"

And back came that quick, wondrous voice of Jesus: "Gabriel, I haven't made any other plan; I'm counting on them."

It is a fact that when Christ went back to heaven He committed the Gospel to His followers as a stewardship and "It is required in stewards that a man be found faithful." Jesus said, "Ye are my friends if ye do whatsoever I command you."

When a Scribe asked Jesus, "What is the first commandment of all," Jesus answered, "Hear O Israel, the Lord thy God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind and with all thy strength. This is the first commandment, and the second is like, namely, thou shalt love thy neighbor as thyself."

When Paul was writing to the church at

Corinth about the collection for the poor saints at Jerusalem he told them that the churches of Macedonia had given beyond their ability and gave as the reason that they first gave themselves to the Lord. He urged the Corinthians to abound in the grace of giving, which would prove the sincerity of their love, for "Ye know," said he, "the grace of our Lord Jesus Christ that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."

"I gave my life for thee
My precious blood I shed
That thou mightst ransomed be
And quickened from the dead.
I gave, I gave my life for thee,
What hast thou given for me?"

"I suffered much for thee,
More than thy tongue can tell
Of bitterest agony
To rescue thee from hell.
I've borne, I've borne it all for thee.
What hast thou borne for me?"

"Freely ye have received, freely give."

"Give of thy sons to bear the message glorious;
Give of thy wealth to speed them on their way;
Pour out thy soul for them in prayer victorious;
And all thou spendest Jesus will repay."

—Mrs. L. L. Berry.

It was recently the pleasure of the writer to have the assistance of Dr. Harry L. Martin in a revival meeting here. No more satisfactory helper has ever aided me in a meeting than Dr. Martin. His preaching was delightful and profitable to all who heard him. Not only is he a great evangelist, but his work in strengthening the pastor is most helpful. Capacity crowds attended the evening services with from 3 to 4 hundred on hand for the morning services. There were 50 additions during the meeting.—A. L. Goodrich, Pastor, Pontotoc.

—BR—

Pastor W. S. Allen of Pass Christian has been back among the folks in Webster County where he was born and where he is kin to nearly half the people in the county. He says they still go to church up there. He helped Pastor Bankston at Walthall. Overflow congregations; four baptized and the church revived. He also preached at his old home church. He still rejoices in the great revival at Bay St. Louis where 14 joined, and others are coming, as the revival spirit remains. He will hold another meeting at Psas Christain in the fall. He preaches nearly every Sunday afternoon, having appointments at Kiln and at the C.C.C. camp.

—BR—

Brother D. A. McCall sends a program of Hinds-Warren Association meeting with Beulah church Oct. 19. Begins at 10 A.M. and concludes at 4:35 P.M.—Dr. B. C. Land in leaving Quitman writes: Please have my Record sent to me at Winfield, Louisiana, beginning with next week's issue. I have greatly enjoyed my work in Mississippi and it is with regret that I leave my native State. I love the fellowship of Mississippi Baptists. I leave a splendid church. I greatly enjoyed the work here. The Quitman people are a great people. I shall let you hear from me again within a few days.

—BR—

Miss Mary Ruth Lemons, daughter of the Blue Mountain pastor, has completed her residence

work for the M.A. degree at University of Nashville.—Miss Miriam Daffin of Louisiana becomes student secretary in charge of religious activities at Blue Mountain in place of Miss Mary D. Yarborough who is doing graduate work in Boston.—Pastor W. C. Howard of Forest enjoyed a brief vacation in his native state of North Carolina.—Pastor C. C. Jones of Mendenhall and D'Lo has held many meetings this summer and has rejoiced to see scores brought into the churches. He is now in a meeting with his brother in Alabama.

—BR—

Policemen in Little Rock, Ark., and Richmond, Va., are not permitted to drink beer while on duty.—We are sorry to learn that Mission Secretary E. Godbold of Kansas City, Mo., was painfully hurt in an automobile accident last week, necessitating several stitches in his face. He narrowly escaped death.—We don't know where all the statistics come from. They spring up like briars in a garden. But here is a sample. Take it for what you think it is worth: America spends its money as follows: Living costs, 23 1-2 per cent; luxuries, 22 per cent; waste, 14 per cent; miscellaneous, 13 1-2 per cent; bad investments, 11 per cent; crime, 8 1-4 per cent; government, 4 1-2 per cent; schools, 1 1-2 per cent; churches, 3-4 per cent.

—BR—

Pastor W. S. Landrum had Rev. W. W. Hamilton, Jr., of New Orleans, with him in a meeting at Bethel church (Blackjack), Yazoo County, last week. There were seven additions to the church. Brother Hamilton's father has been with this church in two meetings previously.—The 100,000 club is a plan to spread the debt burden of our southwide objects over a larger number of people. Some of our institutions and boards have been meeting the interest on their debts by appeals to a small number of people. This plan provides for sharing this obligation with 100,000 Southern Baptists.—Dr. and Mrs. Tom Gentry will sail for China the latter part

of October to take up the work temporarily laid down by Dr. Geo. W. Leavell on account of ill health. The salaries of these new missionaries for six years will be paid by Mr. J. F. Jarman of Nashville.—Dr. Hamilton, the new associate professor of Education in Mississippi College, is already in Clinton. He is an alumnus of Wake Forest College.

—BR—

Brother C. V. Wilson, church clerk, writes that Damascus church at Lucien recently enjoyed the best revival in its history. Running 6 days, there were 20 additions. Rev. Floyd Britt the beloved pastor for 9 years preached and brother C. Smith led the singing. The house could not hold the people. Just after the meeting closed Mrs. Annie Wright passed away. She was one of the best loved members.—Pastor Harvey Gray had Rev. J. M. Metts with him in a meeting at Graysport. Good preaching; the Lord magnified, the cause strengthened and a B.Y.P.U. organized. At Big Creek Pastor Gray preached; seven additions, four by baptism, and a B.Y.P.U. organized. At Providence church brother R. B. Patterson preached for ten days; three baptized and seven were already waiting baptism, four by letter. No preacher ever preached greater, straighter and more helpful sermons. Brother Gray and brethren Hendrix and Hawkins held a brush arbor meeting across the river from Graysport. Six baptisms resulted. Brother Gray invites the brotherhood to attend the Grenada County Association at Providence church Sept. 6. Dr. Hooks preaches the sermon.

(Continued from page 3)

come discouraged. But I struggle on inspired by the hope that I may perhaps, in my feeble way, pass on to this eager generation some of the principles of right living that Dr. Aven passed on to us.

Cecil Johnson.

Chapel Hill, N. C. Aug. 10, 1933.

The Baptist Record

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

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East Mississippi Department

By R. L. BRELAND

Rev. Norris Roberts is the efficient pastor of Sallis Baptist church. He also serves other churches nearby.—Deacon J. D. Ellington of Thomastown, Leake County, was in the Balatuska meeting several times. Though he has reached that age where many retire, yet he walked four miles to serve his Lord.

Rev. T. W. Wilkerson lives at Bolatusha and was one of the leading factors in the meeting there last week. He has practically retired from the active ministry, yet he is well versed in the Scriptures and sound in the faith. He and his good wife are interested in His work.

One of the active families at Bolatusha is Bro. Jas. M. Nicholson, wife and children. They are orderly Baptists and anxious about the kingdom work. We were neighbors back in Neshoba County years ago.

Pastor C. T. Johnson is being as-

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M. P. L. BERRY,
President, Hillman College
CLINTON, MISS.

sisted this week in his meeting at Thomastown, Leake County, by Rev. W. S. Landrum of Clinton, Miss.

Mr. and Mrs. Jim Fisher, though not members of our church, were splendid helpers in the Bolatusha meeting. She was organist and led the singing, and he kept the lights burning. Their services were appreciated.

The meeting at Bolatusha, Leake County, lasted from Sunday, August 20, to Friday night following. It was held under an old-fashioned brush arbor in front of a school house. There is no organized Baptist church in several miles of this place, but the woods are full of M. P. Methodists and "Holy Rollers"—and a few Baptists. There were a number who confessed conversion and will be baptized soon. About 25 Baptists agreed to organize a Baptist church here right away. I know of no community where a real Baptist church is needed more than in the Bolatusha community. Rev. Norris H. Roberts, pastor at Sallis, is very much interested in the work at this place. Wife and I had a great time in the meeting, made many new friends and were well cared for.

The writer is assisting Pastor E. A. Breland in his meeting with West Philadelphia Baptist Church this week. His scheduled summer's work closes with this meeting.

Had the pleasure of dropping in for a few hours on the Neshoba County W.M.U. Rally at Coldwater Baptist Church, Neshoba County, last Saturday. Four unions were represented and a large number was present. Mrs. Mumson of Philadelphia, presided. Mrs. T. T. Cooper was the secretary. Mrs. Hunter Myatt was elected president for the ensuing year and Mrs. Mumson was elected Young People's Leader. A good program was rendered which ended with an address by Rev. W. W. Kyzar. The ladies of Coldwater supplied an abundant lunch.

The Yalobusha County Baptist Association will meet with Sylva Rena Baptist Church, seven miles west of Water Valley on Sept. 6th and 7th. Visitors will be appreciated and taken care of. Come and be with us. Deacon G. E. Denley is the moderator and Deacon T. T. Gooch of Oakland is clerk.

Dr. H. T. McLaurin recently assisted Pastor W. W. Kyzar in his meeting with Hope Baptist Church, Neshoba County. There were a number of additions to the church. This is the community in which brother Grafton was born, less than 60 years ago.

THE STUDENT RETREAT, A REMARKABLE SUCCESS

By Frank H. Leavell

The thrill of a success gives new vigor for future endeavors. The 1933 session of the Baptist Student Retreat at Ridgecrest, N. C., June 15-23, was a truly remarkable success—a gathering of college students in spiritual conquest with minds and souls set upon the highest and best.

In attendance all records were smashed, giving us the distinction of having the largest student gathering in America this year, so far as can be learned. From all states of the Southern Baptist territory

from Maryland to Arizona, save one, they came to the total number of 661 actual registration. This does not include local Ridgecrest residents and visitors for single sessions. Of this number 88 came from Mississippi under the leadership of Dotson Nelson, student at Mississippi College, and President of the Mississippi State Baptist Student Union, and his corps of state officers.

But numbers is not the predominant emphasis, nor the most essential aim of the Baptist Student Union of the South. Rather, the Master's Minority Movement of the B.S.U. seeks always for the greatest power of the highly selected Christian characters who have abandoned worldly pursuits for the higher and more lasting values of spiritual achievements.

Prayer was predominant. From early morning watch at the Spring at 7:00 A. M. to the Camp-Fire service at 10:10 P. M. prayer prevailed. From 8:00 to 8:15 A. M. the Master's Minority groups met by states for prayer. Effort was made to have every student present paired with another as prayer-mates for devotions at some time each day. (Matt. 18:19) This meaningful and beautiful activity was practically unanimous.

The inspirational speakers were Dr. John Lake of China, Dr. L. R. Scarborough, Dr. C. E. Maddry, Dr. R. G. Lee, and Mr. S. D. Gordon, of "Quiet Talk" fame, from New York. The teachers of classes were Dr. R. Q. Leavell, Soul-Winning; Mr. Herman Burns, Creative Publicity; Miss Sibyl Brame, B. S. U. Technique; Mr. Frank H. Leavell, Foreign Missions; Dr. C. Roy Angell, Student Problems; Miss Pearle Bourne, Home Missions; Mr. William Hall Preston, Vocational Choice; Mr. Sibley Burnett, Christian Recreation; and Dr. W. Hersey Davis, New Testament.

The book store manager stated that these students bought more than \$200 worth of books while there. The prevailing choice of books was the Bible and books of daily devotions. Significant!

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Blood is life. Blood is everything. When blood gets thin or poor you feel it in a dozen different ways. Appetite fails, strength ebbs and you become weak and depressed.

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This remarkable group of Baptist students put themselves squarely behind the program of their denomination with special emphasis upon their willingness and anxiety to back, to the limit of their ability, Dr. Frank Tripp, in promoting the One Hundred Thousand Dollar Club to pay off the Southwide debts and free Southern Baptists for their greater service to the world.

The distinctive conclusion, resolution, and pledged determination of the group was to personal soul-winning. Hundreds convened together to seek to win stipulated numbers of the lost to Christ within the next year. Meaningful!

Finally, when and where else has there been such a meeting? Doctor Maddry stated that it was one of the most powerful meetings he had ever witnessed. Mr. S. D. Gordon testified that it was the largest and most spiritually powerful student meeting in America if not in the world.

Southern Baptists may well rejoice that the rising generation is behaving so becomingly. All honor to them, and God's blessings upon them!

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- 4 Post-dated Checks cannot be considered as CASH WITH ORDER and Discount cannot be allowed on such orders.
- 5 Do not expect Discount on a part of your order. If your order amounts to, say, \$55.00 and you send only \$25.00, we cannot allow the Discount on just \$25.00. Remittance must cover your COMPLETE Order. Please figure your order very carefully.

BAPTIST SUNDAY SCHOOL BOARD
NASHVILLE, TENNESSEE

The Children's Circle

MRS. P. I. LIPSEY

My Dear Children:

One lovely afternoon last week, many of the women of our W.M.U. gathered on the lawn of the President of Mississippi College, where his wife and the W.M.U. President were gracious hostesses. We were to say goodbye to the girls of the Y.W.A. who were graduating from college, and would not be with us another year. All the Y.W.A.'s who were in town were there; not all of the fifty belonging to the Clinton Y.W.A. are here in the summer. What a pretty scene it was: the green lawn, the tall vases of Zinnias and Clematis that friends had added to the summer graces of the yard, the girls as blooming as the flowers in their bright dresses, the ladies moving among their guests, full of gaiety and good cheer. After all had been refreshed with ice-cold fruit punch, a little girl wearing a small college gown came down the steps of the porch, bearing in her arms a diploma from the W.M.U. This was presented to "our Jane," the girl who has been the devoted and faithful leader of the Y.W.A. since she has been in college. This was the beginning of a "shower" which fell upon the surprised Jane, knowing nothing of it until that moment. Nearly everything you can think of came to her in the next few minutes, even money to buy a dress, "not to be used for anything else." It was certainly a happy occasion, with all of us laughing or crying, or both together. And I have taken so much time in telling it that now there's neither space nor time this week to tell of the State Y. W. A.

House Party, which brought together 273 girls on the college campus for two or three days of delightful companionship, fun and training.

I must take time to say that I am sending today to the Orphans \$6.45, and to the B.B.I. \$4.45, for our August gift. This goes a little early because time is out! Wait till next week and I'll tell you.

With love,

Mrs. Lipsey.

Bible Study No. 8: August 31st.
Story: Blymas the Sorcerer: Acts 13:14-13

City: Paphos.

Paphos was a town at the west end of the island of Cyprus, connected by a road with Salamis at the east end. The people of Paphos worshipped the goddess Aphrodite or Venus, of whom it was believed that here she has risen out of the sea. The celebrated temple of Venus was built of unburned brick and wood on a stone foundation measuring 164 by 220 feet. There was in it an image of the goddess of meteoric stone—that is that dropped from the sky like a meteor. The temple stood in a large enclosure whose walls were likewise of sun-dried brick on a massive stone foundation. The temple was at Old Paphos, now called Kuklia. The harbor and the chief town were at New Paphos, now called Baffa, 8 or 10 miles from Old Paphos. The road between the two towns was often filled with gay and noisy processions of strangers coming to visit the shrine of the goddess. Of course, there was no goddess, only the stone image.

Bay Springs, Miss.,
August 22, 1933.

Dear Mrs. Lipsey:

Vacation days are happy days aren't they? Do hope you've enjoyed yours. We had a nice visit from Lura Clark. We were at the Seashore Camp ground at the same time Julia Frances was. How I do wish I could have met her also. Am enclosing my dollar for Aug.

Much love,
Mary Ruth Denson.

I know you and Lura enjoyed being together, and Julia Frances would have enjoyed being with you, too. Thanks for the letter and money. Where do you suppose I am now? You can't guess.

Leland, Miss.,
August 22, 1933.

Dear Mrs. Lipsey:

Am enclosing check for \$4.00 (four dollars) for July and August dues of Jeannie Lipsey Club No. 9. Mary Adelyn will return Sept. 1. She writes me that she has kept well, she and her mother have had a good time. I will be happy to have them at home. We are interested in the Children's Circle, we will take up the work again when she gets home. Love,

(Aunt) Cynthia Stovall.

Thank you, Miss Cynthia. This is a fine group you represent and they are keeping up their reputation. Many blessings on them.

How deeply and sincerely we do appreciate your gift from the "Children's Circle of the Baptist Record" of \$4.45. We are enclosing herewith a receipt for same.

Grateful for all of the favors rendered us in the past by the "Record," and with best wishes, I am,

Sincerely yours,
W. W. Hamilton,
President B.B.I.

SPRINGFIELD

Fifty-five young people were delightfully entertained by the young ladies Scripture Gleaner Class of Springfield Baptist Church in the home of Mr. and Mrs. Troy Cooper's Saturday night, July 29.

Some very interesting games were played out on the lawn after which fried chicken, bread and tea were served. Practical jokes were enjoyed by all during the refreshments.

The Scripture Gleaner's Class is a well organized class and is doing splendid work.—Reporter.

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REMEMBERING YOUR LABOR OF LOVE

I Thes. 1:3

SOUTHERN BAPTISTS are now invited to unite in a Labor of Love by which it is hoped we may serve our missionary enterprise. Fully committed to the idea and ideal of the Co-operative Program as the most effective and scriptural method yet discovered for the promotion of our co-operative work, the Convention in Washington faced the necessity of dealing immediately with the desperate emergency of our debts. After careful and prayerful consideration, the Convention launched

THE BAPTIST HUNDRED THOUSAND CLUB

An over and above appeal to the loyalty of Southern Baptists by which we may join with our Thessalonian brethren of old in a real Labor of Love—an offering over and above our regular gifts through the Co-operative Program—over and above our tithe—a Labor of Love. One dollar per month, over and above our regular gifts, this extra money all to go for the debts on our Southern Baptist agencies, not one cent being taken out for expenses—this is the Baptist Hundred Thousand Club appeal. Dr. Frank Tripp is leading the movement by the generosity of the noble First Church, St. Joseph, Mo. The Sunday School Board is paying all expenses of the movement. Every dollar goes to meet our debt emergency.

SOUTHERN BAPTISTS can save their sorely pressed agencies if we will press steadily forward now with our well established Co-operative Program, and supplement our regular gifts by co-operation as far as our ability will permit in this Labor of Love which The Baptist Hundred Thousand Club movement provides. Many have already joined the movement, and they are happy in the privilege of "Dollaring Our Debts to Death," for Christ's sake.

**THE EXECUTIVE COMMITTEE
OF THE
SOUTHERN BAPTIST CONVENTION**

B. Y. P. U. Department

"We Study That We May Serve"
AUBER J. WILDS, General Secretary
Oxford, Mississippi

SUGGESTIONS FOR B.Y.P.U. REPORT TO ASSOCIATION

The BYPU and Evangelism—

The District and Divisional presidents in conference with the State BYPU Secretary this summer discussed the matter of conserving our training. The result of the conference was that emphasis would be placed on the matter of evangelism and missions. Many of our BYPU's have been operating long enough to have members well qualified to take the initiative in holding evangelistic meetings, first in their own church and then in other churches who otherwise would never have such a service. The cooperation of the pastor is to be enlisted, but the BYPU members are to form all the committees, and do all the work. Through this added emphasis on evangelism, hundreds should be won to Christ, and the deepening of the spiritual life of the BYPU members who do the work will reward all efforts necessary to make the meeting a success. The meetings will be, in the main, "Young People's meetings"; by young people for young people.

The BYPU and Missions—

An open field that has hardly been touched is that of "Church Schools of Missions." The BYPU's are being asked, in addition to promoting evangelistic meetings, to promote church schools of missions. Many BYPU's have a number of capable leaders and teachers as members who would render an unmatched service by conducting a school of missions in their own church and then in some nearby church that otherwise would never have a school of missions. The plan is simple. Simply get the cooperation of the church, arrange to have as many classes as the church facilities will allow; if possible one for Juniors, one for Intermediates, one for Seniors and one for Adults. In some cases perhaps two or three classes will be all you can arrange for. It is planned that in addition to studying a book, that a twenty minute talk will be given each evening on some phase of our denominational work.



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The BYPU and the Hundred Thousand Club—

Debts have hung like a millstone around our necks for some years. The Southern Baptist Convention in its 1933 meeting devised a plan whereby these southwide debts could be lifted within a very few years. The plan is to secure 100,000 individuals who will give one dollar a month for at least one year. There are many BYPU leaders and members who can, and will, join this club. We want to see these debts removed so we can go forward, unhindered, in our mission work. August 20th was the day set for this club to be set up. You can and should join now however if you have not done so.

The BYPU and the Baptist Record.

The BYPU's of Mississippi have been campaigning for subscriptions for our Mississippi Baptist paper, the Baptist Record. Our goal was 2,500. This suggestive report is being mailed out before we have a final report on the results of this campaign. We believe this campaign has been good mission work, and every one who has been enlisted as a subscriber has been blessed, and will be blessed all through the year. It has proved a blessing to our BYPU's who had a part in it, and has been a good test of the training the BYPU's have been giving the members.

The BYPU in Our Association—

(Note to one giving this report: Give here all the information regarding the work of the BYPU's in the association, relative to the above activities, with any other matters of interest, including growth of the work, etc.)

Student Activities

Warren and Noxubee Counties 100%.

Although both Warren and Noxubee Counties are among our smallest counties as far as number of churches is concerned, we want to congratulate the leaders in these counties for the fine spirit of cooperation and zeal with which they carried on the work. We feel that they do deserve commendation for being the first to reach the goal. How anxious we are to have more reports like theirs. In all confidence we are expecting just such reports. Which county will be the next to go over the top?

Our last week's reports were not so encouraging, but we hope to make up for the depletion next time.

No.	No.
County	Church Present Students
Noxubee, Gholson	75 4

Macon	150	4
Brooksville	150	5
Warren, Vicksburg	85	4
Antioch	85	3
Winston, Popular Flat	300	3
	845	23

SUNDAY SCHOOL ATTENDANCE AUGUST 27, 1933

Jackson, First Church	656
Jackson, Calvary Church	795
Jackson, Grif. Mem. Church	392
Jackson, Davis Mem. Church	388
Jackson, Parkway Church	177
Jackson, Northside Church	70
Meridian, First Church	703
Brookhaven, First Church	478
Columbus, First Church	602

BYPU ATTENDANCE AUG. 27

Jackson, First Church	91
Jackson, Griffith Mem. Church	143
Jackson, Davis Mem. Church	202
Jackson, Parkway Church	24
Brookhaven, First Church	169
West Point Baptist Church	119
Columbus, First Church	137

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"I am using your Kruschen Salts to reduce and I've used a bottle and a half and dieted some and lost 29 pounds in 3 months. I feel so much better and intend to keep on taking the Salts as I was almost 50 pounds overweight." Mrs. Thelma Gravelly, Roseville, Calif. (Jan. 11, 1933).

To lose fat and at the same time gain in physical attractiveness and feel spirited and youthful take one half teaspoonful of Kruschen in a glass of hot water before breakfast every morning.

A jar that lasts 4 weeks costs but a trifle at any drug store in the world but be sure and get Kruschen Salts the SAFE way to reduce wide hips, prominent front and double chin and again feel the joy of living—money back if dissatisfied after the first jar.

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It tones up the system... quiets quivering nerves... gives you more strength and energy.



Lydia E. Pinkham

**Lydia E. Pinkham's
Vegetable Compound**

Sunday School Lesson

By W. A. Sullivan

David: A Man After God's Own Heart.

I Sam. 16:4-13; Psalm 78:70-72.

Read the complete record of the life of David (I Sam. 16:1-31:13; II Sam. 1:1-24:25; I Kings 1:1-2:11; I Chron. 11:1-29:303. These sixty-two chapters may be read with abundant blessing. For the largest appreciation of the life and character of David, and of God's gracious dealing with him, the student ought to read and study all the Psalms which David wrote.

One of the most remarkable things said about David is that he was a man "after God's own heart" (I Sam. 13:14; Acts 13:22)—remarkable because God Himself said it, and because David was so intensely human. David had his weaknesses, faults, temptations, sins. The slimy trail of the serpent across his life is marked by neglect of duty, adultery, hypocrisy, deception, treachery, murder, lies (II Sam. 11:1-12:9). Yet God gave testimony to David, and said "I have found David, the son of Jesse, a man after mine own heart, which shall perform all my will" (Acts 13:22). How could God say of David "He is a man after mine own heart"?

1. In the first place David was an object of God's own free, sovereign choice (Psalm 89:20-26). The people chose Saul for what he appeared to be. God chose David neither for what he was, nor what he appeared to be. The grace of God made David what he came to be (Psalm 89:20-26).

2. He surrendered himself to the plans and purposes of God without trying to take the law into his own hands, and without trying to run ahead of God. He had been anointed by Samuel to be King of Israel. David knew that he would succeed Saul on the throne (I Sam. 23:15-18). He patiently waited for God to remove the forsaken Saul from the kingdom, and steadfastly declined to hasten events (I Sam. 24:1-8; 26:1-12). He sincerely mourned the tragic death of Saul (II Sam. 1:17-27), and waited seven years in Hebron until the tribes of Israel came of their own accord to crown him king (II Sam. 5:1-5). Happy are they who know how, like David, to abandon themselves to the plan and purpose of God, and then to wait patiently for God to lead the way and "bring it to pass" (Psalm 37:5-7).

3. David was genuinely and deeply religious. He wrote at least eighty-six psalms—songs not for an occasion, nor even an epoch, but undying hymns of the human heart for all time to come. His prayers express the universal longings, the deepest needs, and the highest aspirations of the human spirit in every age. One of the most cherished desires of his heart was to build a house for God. Though he was not permitted to build, God saw His temple idealized in David's heart, and to him "Thou didst well in that thou didst purpose in thine heart to build me an house" (II Kings 8:18). In the great crises of his life, David trusted the issues to the providence and power of God, and sought to do His will—in conflict (I Sam. 17:37-47); in danger (I Sam. 23:9-12; in disaster (I Sam. 30:1-8); in sickness (II Sam. 12:15-23); in famine (II Sam. 21:1); in pestilence (II Sam. 24:14); in his "last will and testament" (I Kings 2:1-4).

4. When convicted of his sin, David was quick to make full confession, to beg God's forgiveness, and so far as possible to make full restitution for wrongs done to others. He respected and loved Nathan the prophet for saying at the close of his parable (II Sam. 12:1-7) "Thou art the man." He turned away in bitter contrition to make complete confession, to plead for God's pardoning grace, cleansing power, and healing spirit (Psalm 51:1-14). By royal oath he made Bathsheba his queen (I Kings 1:28-30), whose son Solomon became his successor on the throne. How different David before Nathan from Ahab before Elijah when the prophet met that wicked king at the gate of Naboth's vineyard (I Kings 21:17-28). Convict a child of God of his sins; and he will respect the prophet, confess his sins, and try to correct his wrongs; convict an unregenerate church member of his sins, and he will probably quit going to church, any try to "fire" the preacher or kill the prophet.

5. David meekly submitted himself to the chastisements of God, which overtook him on account of his sins (II Sam. 12:9-11). He never grew bitter in spirit, though the sword hung over his house and continued to fall. His baby sickened and died (II Sam. 12:15-16). Ammon disgraced his sister Tamar (II Sam. 13:1-8), for which he was later slain by his brother Absalom (II Sam. 13:28). Then came treachery and rebellion led by this same son Absalom (II Sam. 15:10-15). Fleeing before the murderous designs of his son, David was met by Shimei of the house of Saul, who cursed him for a bloody man and

threw dust in his face (II Sam. 16:5-13). When he received the sad tidings of the death of his unfaithful son, he cried with a broken heart, "O my son Absalom, my son, my son Absalom! Would God I had died for thee, O Absalom, my son, my son!" (II Sam. 18:33). All those afflictions humbled his spirit, and drew him close to God. "David encouraged himself in the Lord his God." He was a man after God's own heart.

ANNUAL MEETING OF THE HOSPITAL COMMISSION

There were only a few absentees from the meeting of the Hospital Commission, and the 22 members present were much pleased with the report of the work of the hospital in New Orleans. The treasurer's report showed all operating expenses paid, and all bonds and interest paid through June 15th. Figures showed that in the seven years operation of the Hospital more than 42,000 persons have been treated in the Hospital, of whom nearly 5,000 were given free service. More than 2,400 babies have been born here. The Hospital has the highest rating given by national authorities and the school of nursing also is fully approved.

LEGACIES

Legacies aggregating \$26,012.44 were added to the assets during the year.

The Commission entered heartily into the "Baptist 100,000 Club" movement adopted by the Convention; and all the members present either had signed pledges or did so at the meeting. The superintendent was instructed to put his full force and ability into the movement to make it successful.

The various committees made careful studies of their respective tasks and made recommendations for the advancement of the work and for economy of operation. It was recommended that certain changes be made in the organization in the interest of economy, which will adversely affect a few persons; but the Commission felt that its obligation to the denomination was for the most rigid economy.

FREE WORK

The volume of free work done by the Hospital has been creditable. The denomination does not provide a fund with which to help the poor, and the policy of the Hospital has been to limit the amount of free work to the available resources of the institution. The Superintendent said in his report, "I have no sympathy with the policy of running into debt for free service and then calling upon the denomination to make up the deficit. Such a policy is destructive in practice and dishonest in fact. I believe there is an obligation to those who established the enterprise and to whom we look for support which outweighs any obligation we may feel to a needy suppliant." And the Hospital Commission voted its hearty approval of that declaration.

The Southern Baptist Hospital has never closed a year with a deficit. It is steadily reducing its capital debt; and when the buildings are paid for, the volume of free work may be greatly enlarged.

IN GOOD CONDITION

The affairs of the Hospital are in excellent condition. Southern Baptists have here in New Orleans an institution of which they may well be proud. It is an outstanding enterprise of the city, patronized every year by thousands who come from several states. And the commission adopted resolutions of appreciation of the splendid business acumen and management of Superintendent Louis J. Bristow, and of gratitude to God for His favors.

O. B. Webb,
G. B. Butler,
W. N. Adams, Committee

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